

# THE AGE OF PROGRESS.

Devoted to the Development and Propagation of Truth, the Emancipation and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER.

BUFFALO, SATURDAY, MAY 12, 1855.

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## Poetry.

### The Happy Life.

BY BEN JOHNSON.

How happy is he born and taught.

That serveth not another's will.

Whose armor is his honest thought.

And simple truth his utmost skill!

Whose passions not his master are.

Whose soul is still prepared for death.

United unto the worldly care

Of public fame or private breath.

Who envies none that chance doth raise.

Or vice, who never understands

How deepest wounds are given by praise.

Nor rules of state, but rules of good.

Who hath his life from rumors freed.

Whose conscience is his strong retreat.

Whose state is never flattered free.

Nor ruin make oppressors great.

Who God doth love and early pray.

More of his grace than gifts to lend.

And entertain the harmless day.

With a religious book or friend.

This man is freed from servile bands.

Of hope to rise, or fear to fall.

Lord of himself, though not of lands.

And having nothing, yet hath all.

### The Choice.

The gay and harmless I meet in the throng.

But the lovely, alone, will I worship in song.

For the flower that is ravished by every bee

Retains not its charm or its beauty for me.

But give me the heart that is ever at ease.

With one soul to adore, and one lover to please.

Like the rose that in sunshine perfumes its own bed.

And in storm, weeps the tears that another has shed.

Yes, give me the heart that is chaste in desire.

That is governed in passion, though kindled in fire.

That is filled with the fragrance of love's richest bloom.

To diffuse o'er my pathway and shed o'er my tomb.

I court not the lily, or rose on the cheek.

But give me the heart that is humble and meek.

Whose spirit in gentleness vies with the dove.

And the lip that is tinged with the beauty of love.

## Miscellany.

### Heroism.—An Incident of Napoleon's war with Spain.

BY MARY STUART.

It was in the spring of 1808. Napoleon was

prospecting his vigorous victories in Spain, and

adding fresh leaves to his already over-grown

laurel crown.

Murat was in Madrid at the head of his

troops. It was well known that Russia was

at that period a friend of France. Baron

Stroganoff, the Russian Ambassador of Spain,

was, therefore, on excellent terms with Murat,

and was in the habit of listening to his schemes

of war, with a coolness of attention, the

natural result of his neutral position, which

made him, on more than one occasion, an ex-

cellent and valuable counsellor. The following

example of success of a plan of his proposing

affairs also a case of as rare youthful heroism

as ever fell to the lot of historians to describe.

Observing, as they sat together one evening

that Murat appeared perplexed, he inquired

the reason.

A shadow passed over the fine countenance

of Murat as he replied, "I am indeed perplexed,

and this time the evil is beyond our reach."

"You are not sure of that," replied the lively

Russian, taking his seat out of his mouth,

"tell me what is the matter!"

The "Feathered King," as Murat was called

in Italy, from his extreme love of dress, moved

uneasily in his round backed arm-chair.

"I am indeed perplexed," replied he. "The

fact is, that I have important despatches to

send to Gen. Junot, at Lisbon, and the diffi-

culties which lie in the way, are, I fear, insur-

mountable. All the Roads, great and small,

and even the woods are filled with Spanish

troops, or, what is worse, with marauding

guerrillas. I see no possible means of trans-

mitting papers, and yet, my not doing so, may

incure consequences fatal in France."

The Russian ambassador put his finger in his

mouth again, and fell into a fit of musing.

Murat gazed in silence upon the ugly profile

pictured on the wall by the light of a pair of

tallow candles. Suddenly he saw the wide

mouth open.

"I have it! I have it; the easiest thing in

the world. Admiral Sinavin, our Admiral is

in the port of Lisbon. Send me one of the

bravest and sharpest, do you hear, of your po-

lish Lancers. He shall put on a Russian uni-

form, I will give him despatches for Sinavin;

you can give him your instructions for the

French General, verbally, and I will answer

for it, all will be right, even though he should

be taken prisoner twenty times between this

and Lisbon. The Spanish army is too anxious

to preserve the Russian neutrality, to make a

messenger of mine a source of disagreement

with my country.

Murat, though somewhat doubtful, liked the

scheme. Seizing a pen and ink, he wrote as

follows to Brasinski, the commander-in-chief

of the Polish troops who had joined the French

army.

Despatches of moment are to be immedi-

ately forwarded to General Junot at Lisbon. Se-

lect for that purpose an intelligent and courage-

ous young man from your troops, the best you

have and send him to me. Murat."

Two days after a youth presented himself

before Murat, for whom the Polish com-

mander declared he would answer with his life.

He was but eighteen years old, and named

Leckinski. Murat was not a little astonished

to find the youth manifest the utmost eagerness

to undertake his expedition, one of no common

peril, for, if discovered by the Spaniards, his

fate would be certain death. He listened with

a smile to all anticipations of danger and diffi-

culty, and said with a bow.

"If your imperial highness will give me my

orders, I pledge myself to execute the mission.

I am deeply grateful to my commander for hav-

ing chosen me from among my comrades. There

was not one who was not emulous of the dis-

tinction."

Murat argued favorably of the young Pole's

courage and intelligence. He gave him his

verbal instructions. Baron Strongonoff sup-

plied him with a bundle of unimportant mes-

sages to Admiral Sinavin. The young man

was equipped in a Russian uniform, and set

out for Portugal on horseback.

During the first two days he pursued his

course without molestation;—but, on the morn-

ing of the third day, he was surrounded by a

party of Spanish troops, who disarmed him

and conducted him before the general in com-

mand of the military force of the district. His

name was Castanos.

Leckinski knew perfectly well that he was

lost if suspected to be an adherent of the

French. Consequently, he immediately re-

solved within himself not to utter a syllable

of French, but to confine himself entirely to Rus-

sian and German, which languages he spoke

with facility. The angry imprecations of the

troops who conducted him to Castanos, suffi-

ciently convinced him of the fate that awaited

him if his real character & destination were

made known. The horrible death of Gen.

Rence, who only a few weeks previous had

perished in tortures, for no other offence than

that of attempting to join Junot, might well

have shaken his fortitude.

"Who are you?" asked the Spanish General,

in French.

Leckinski looked at his interrogator, and re-

sponded in German, "I do not understand."

General Castanos understood German; but

not wishing to occupy his own time with this

business he called one of the officers of the

staff and gave the matter over to him. The

examination was continued. The young Pole

gave his answers alternately in Russian & Ger-

man, keeping himself most cautiously on his

guard against dropping a single word of French.

He had no easy part to play, for he was nar-

rowly watched by a crowd of fierce Spaniards,

thirsting for his blood, and betraying a savage

eagerness that he might be found guilty; that

was, declared to be in the employment of the

French.

The furious excitement was increased, and

his safety much endangered by the circumstance

which now occurred. An Aid-de-camp of Cas-

tanos, who had been one of the most eager to

declare him a French spy in disguise, rushed

into the room, after a short absence, holding

by the arm a peasant, in a brown jacket, and

a high crowned hat, surrounded by a high

feather. Having forced his way through the

crowd, he confronted his companion with Lec-

kinski.

"Look at that man!" said he, "and then in-

form us if he is a German or a Russian. He

is a spy, I would swear by my salvation," con-

tinued he, stamping his foot angrily to the

ground.

&lt;



## Doings at Brooks' Spirit Room.

Those of our readers who took note of what was done by our spirit friends, on Saturday evening the 28th, ult., will remember a representation of a tremendous battle, on the wires of the piano. They will also remember that Mr. WILSON, of Toronto, C. W. was entranced, and witnessed, psychologically, a representation of the same battle, as if he had been a near spectator of the scene, informing us of all that was presented to him, as it passed before his interior vision. Among other things, he told us, "I see a black-board, on which is written, in large characters, the 14th and 15th of April."

When the representations of the battle were concluded, he was continued in the trance state, and a spirit, purporting to be that of NAPOLEON I<sup>st</sup>, spoke through him, telling us that we "need not expect the fall of Sebastopol; we need not expect peace to grow out of the Vienna Conference; we need not expect the Czar ALEXANDER, to relax any of the rigid features of his father's policy; we need not expect Prussia to join the western powers against Russia; we need not expect that Austria will act in good faith towards the western powers; we need not expect aid to the combined powers from the smaller German states, for they will soon be convulsed by a general revolution among themselves."

Now for the truth of these communications: The battle witnessed, psychologically, by Mr. WILSON, and enacted on the piano, with the date given on the black-board, (the 14th and 15th of April), are thus corroborated by the news brought by the Asia, which arrived at Halifax nine days after this presentation:

"During the night of the 14th, the French dislodged a rifle ambuscade in front of the Malakoff Tower. A terrible battle between a Russian sortie and the French raged during the night, perhaps the most sanguinary since Inkermann."

This battle having raged through the night of the 14th, ult., necessarily occupied parts of the 14th and 15th.

By the same budget of news, we learn that the bombardment of Sebastopol had been suspended; that the Vienna Conference had been broken up; that ALEXANDER adheres rigidly to, and even goes beyond, his father's policy; that Prussia shows no disposition to favor the western powers; that as much as can now be expected from Austria, is to preserve a strict neutrality; and that there is no probability of the conclusion of a peace till the belligerent powers shall use themselves up in the contest.

Now we ask our readers to re-read the article in our last number, and compare those representations and communications with the latest news from Europe, and note the corroboration. And we particularly desire those who "admit the phenomena," but deny the spiritual source of the information thus received, to ask themselves what probability—not to say possibility—there is that it should come from any other source than that from which it purports to come. The intelligence which gave us this information, nine days in advance of the arrival of the steamship which brought the news, declared itself to be the spirit of NAPOLEON BONAPARTE. Is it not perfectly rational to give credit to this intelligence for representing his own identity truly, since he is proved to be truthful in all his other representations? A different conclusion, it seems to us, must involve a stubbornness of skepticism indicative of an illiberal and unprogressive spirit.

On Saturday evening last, we had very good playing on the piano, with other manifestations, such as beating the bass drum and attempting to whisper names and words. But that which was most worthy of special note, was the production, by the spirits, of personal and other sketches. Of these, there was a likeness of Professor DAYTON, from whom we are constantly receiving lectures for this paper; another of the musician, "FRED," who produces most of the physical manifestations; another of the spirit artist himself, who made the sketches; and another of a dissecting room, in which Professor DAYTON is represented at full length, standing by a dissecting table, with his scalpel in his hand; before him lying various fragments, or sections of the human form.—There was a human head with the lips removed, leaving the two rows of teeth naked. There was a coffin standing near him, indicating that an exhumed corpse had been taken from it. And there were skeletons in various stages of anatomical preparation. This dissecting room we have to describe from recollection; as some other person got the drawing, and we have not seen it since.

"Now," says the determined skeptic, "what does all this prove? There is no evidence in these facts, admitting them to be such, that these drawings were made by disembodied spirits. Give me your evidence that it was done by the spirit of one who was once an inhabitant of this earth, that I may believe as well as you."

Well, sir, we will prove, first, affirmatively, that all the paper which was in the room and in sight of the company, was blank paper, and free from any marks, either of ink or pencil; that one pencil of No. 1, one of No. 2 and one of No. 3, had been asked for, through the raps, previously to the meeting of the circle; that these pencils were put on the table, with the paper; that a rustling noise among the paper, was heard during the musical performances; that the light was removed from the room, leaving it so dark that no one in the flesh could

have made the drawings when the noise was heard; and that the drawings were found on the table and on the floor near it, when the light was brought in.

Negatively, we can prove by every person in the room, that he or she did not make the drawings, procure them to be made, nor bring them and put them there.

Logically, we can prove that they were produced by some intelligence equal to human intelligence, and, consequently, by an intelligence which had passed from this to the second state of human existence; no other alternative being consistent with probability, with known possibility, or with any rational hypothesis or presumption.

"Ah," exclaims the caviller, "but this testimony is not conclusive to my mind. I must have positive testimony, or I shall remain unconvinced." Very well—remain so, if you can. But mind that we do not find you, some of these days, rendering a verdict of "guilty," as a juror, against a person arraigned for murder, and founding your verdict on circumstantial evidence. Supposing a witness swear before you that he saw the accused coming out of the room in which the murder was committed, with a bloody knife in his hand, and immediately saw the victim falling in his blood.—Supposing another witness swear that he heard the accused utter a threat that he would take the life of the deceased, when an opportunity should offer. Supposing another witness should testify that he heard the voice of the accused, in a quarrel with the deceased, in the room where the latter was found bleeding, and that he heard him fall and struggle and groan.—And supposing all these to be persons in good moral standing in the community, bearing no ill will towards the deceased: What, in such a case, would you do? Would you stand out and say "there is no positive testimony, and I will never find him guilty?" or would you, more rationally and more honestly, say that which the circumstances would compel you to believe—that he was guilty?

If the latter would be your decision, you cannot deal honestly with yourself if you refuse an affirmative response to the question, whether these drawings were produced by spirits or not, if we produce the testimony which we say we can.

## The Erie County Savings Bank.

There are some features of this institution which, it seems to us, if generally known, would secure to it the bulk of the depositing patronage of this city and the adjacent country.

In the first place, deposits are secure beyond all contingencies; the institution holding, for the benefit of depositors, first mortgages on real estate, at half valuation, exclusive of all improvements.

In the second place, its officers are required to give heavy bail to cover any loss that may be sustained by imperfect investigation of titles, or by receiving counterfeit notes, or the paper of unsound banks.

In the third place, every depositor receives interest, at six per cent. per annum, for all sums deposited, from the date of each deposit, till it is drawn out.

In the fourth place, no officer who is entrusted with the management of the bank, can be a broker or buy and sell stocks or evidences of debt, even with his own money.

And, in the fifth place, deposits of any amount are received, from ten cents upwards. These laboring men and women, and children, can deposit their surplus receipts, though ever so small, and have them, not only secure, but continually augmenting in amount.

The advantages of this institution over common banks of issue and deposit, are too obvious to require comment, and too important to be overlooked. The difference between getting six per cent interest for deposits, and getting nothing, is sufficiently plain, even to a child. And the difference between having deposits secure against all adverse circumstances, and having them where safety depends upon the success of the officers and directors of a bank, in speculations, or the caprice of an individual, who may take it into his head, some fine evening, to stop payment the next morning, is another palpability.

The design of this institution is to furnish a depository of savings for all classes of people, and to have no surplus of earnings. Hence, the difference between the six per cent. which it pays for deposits, and the seven per cent. which it receives on loans, is all its dependence for paying the expenses of its management. And out of this is to be deducted all the interest of unloaned deposits. The depositors are the only stock-holders. Hence there would be nobody to receive dividends, if any surplus should accrue.

We were shown the list of depositors, by C. P. LEE, Esq., the Secretary and Treasurer. They now number 1866, and are increasing daily, as might well be expected.

"We very much dislike to talk to our patrons on the subject of our pecuniary necessities. Hence we will esteem it a peculiar favor if those who are in arrears with us, will consider themselves damned in the politest manner imaginable, but with the most moving pathos. Nay, friend, do not smile—we were never in more sober earnest."

Thanks to our friend Wilson, of Toronto, for his letter and contents. Your papers were regularly mailed, by way of Fort Erie. You have, probably, received them before this time. For fear you have not, we will send them again.

Fidelity, good humor, and complacency of temper outlive all the charms of a fine face, and make its decay invisible.

## An important question.

Do the lectures which we publish, as coming from the spirits of men and women who once inhabited mortal bodies on this earth, really come from them, or do they not? This, we say, is an important question. If they do, then it settles, affirmatively, two other questions, than which none can be of more interest to rational beings. In the first place, it proves the immortality of the human soul, which has ever been an unsettled question in the minds of nine-tenths of the inhabitants of Christendom, saying nothing of the remaining three-fourths of the human family. In the second place, it proves that the spirits of those who have gone before us to the second state of existence, have discovered means whereby they can and do communicate their thoughts and their knowledge to the friends whom they have left behind them; and that this means of communication is constantly improving, so that they can communicate with greater and greater facility continually.

Now, reader, what is the evidence that these lectures are what they purport to be—emanations from disembodied minds? In the first place, the means used to convey ideas, are raps on floors, tables, chairs and other articles of furniture, whilst the medium either calls the alphabet or points to the letters on a card; and all the close inspection that has ever been used by doubters, has not discovered how these little raps are produced, if not by spirits, as they purport to be produced. In the second place, there is not only a high order of intelligence manifested by the agent which produces these sounds, but the lectures thus produced are characterized by philosophy and science the most profound, such as the medium through whom they come, knows nothing about, nor over attempted to acquire a knowledge of. In the third place, in order to prevent any suspicion that they are "the reflex of any more crude mind present," as has been hinted in some quarters, she now receives them in the night, entirely alone, after the other members of the family have retired. And, in the fourth place, the communicating intelligences represent themselves to be the spirits of persons who once lived among us; and whose sentiments, as expressed in these communications, correspond, in many instances, with those known to have been entertained by them when in the flesh.

Now let us enquire what counter evidence is adduced by skeptics, to disprove the truthfulness of the communicating intelligences, when they affirm that they are the spirits of men and women who have passed to the second state of existence.

One skeptic can prove, and does prove, by the testimony of another skeptic, that the alleged facts are inconsistent with the laws of nature, contrary to all sound religious teachings, out of the common order of things, and derogatory to reason and common sense. They do not tell what particular law of nature is violated by spiritual intercourse with mortals, how they have discovered that the religious teachings of which they speak are sound, wherein it is more out of the common order of things than any of the other important discoveries of this progressive age, nor why it is more derogatory to reason and common sense than the same kind of intercourse was in the days of Abraham, of Moses, of Daniel, of Gideon, of all the prophets, and of Christ and his apostles.

Besides this kind of testimony, they adduce false communications by spirits, to prove that they are not spirits. If a tyro tipping medium, who is on a low plain of moral and spiritual development, receives a communication from a spirit of corresponding development, that a friend is dead, when the said friend is not dead, the skeptic uses it as evidence that the communicating intelligence is not a spirit. He forgets that the spirit of one who was immoral and ignorant when in the flesh, remains immoral and ignorant after passing out of the flesh, till it becomes developed and redeemed from its immoral propensities. And he forgets, too, that he might as well argue that a man who tells falsehoods whilst in the flesh, is not a man, as to argue that a spirit who does the same, is not a spirit.

Truthful men and women, in the flesh, should be believed when they tell us facts which come under their observation, notwithstanding that untruthful ones tell lies. So elevated and truthful spirits should be listened to and believed, notwithstanding that low and undeveloped ones tell falsehoods, either from ignorance of truth or from a mischievous propensity.—"By their fruits ye shall know them," applies as well to spirits out of the form as in.

Mr. P. Park, the editor of the Parkville Luminary, whose office was destroyed by a mob, was from Grafton, Vermont. He left for the College at Springfield, Illinois, and while there pursuing his studies, the war broke out between Mexico and Texas, in which he enlisted and served under General Houston. He was at the massacre of San Jacinto, and barely escaped with his life. At the close of the war he returned to Illinois, and received a lieutenant's commission, but left again to take part in the border war with the Comanches. Mr. Park built a warehouse at the place which bears his name.

Twenty-six had been employed in a gold mine in Columbia county, Ga., recently procured, in nine working days, \$1,650 worth of gold from surface ore, some of which had been thrown aside for fifteen years.

Early marriages are apt to engender grey hairs, plenty of children, round shoulders, rheumatism and thin looking wives. Young folks will please remember.

We thank our esteemed friend and worthy fellow laborer, for the following favor, hoping it may not be his last.

For the Age of Progress.

## Where is Spiritualism now?

The important and magnificent discovery of this age, that not only establishes the fact of another sphere of human existence, but opens that sphere to intercourse with this, has, like many other discoveries, three phases of exhibition and contact with the human life on earth. It is first presented to us in its phenomenal phase, with its rappings, tipplings, writings, dancings, contortions, imitations, visions, speeches, healings, trances, &c.

Christianity had this phases also; but it was of short duration. This phase arouses the sleepy mind; awakens curiosity; creates an excitement, stirs up the ignorant with their weapons of ridicule, contempt and scorn; stimulates the "wise in their own conceit," to account, by their own short rule of measure for science, for all the phenomena, where few of them can give a true philosophy of a single phenomena of mind and matter in contact; arouses the Pharisee with his "thus saith the Lord," to account for all phenomena as he used to for the rainbow, the eclipse and the lightnings; and thus each class of quacks comes to the convulsed public with its nostrums to allay the convulsions and explain and cure the excitement.

In many places we have had and passed over this phase; the rabble have ceased their idle expression of ignorance; the pandering press, catering for a market, has changed its tone. Drs. BURN, DODDS, ROGERS and the celebrated Buffalo committee, have gone to the shades, carrying their medicine with them, ticketed for obscurity and oblivion, with baggage checked through. The divinity doctors have mostly retired to their citadels, the pulpits, where they can thump away and pronounce curses and damnations without being replied to at the time and in the place, because those are their sacred and exclusive places. Thus the phenomenal phase has, in many localities, done its work, and the excitement being thus ended, has led some to the erroneous belief that spiritualism was dying out in such places; whilst those who know its nature and mission, see it only passing to its second phase—the philosophical—in which it awakens the intellect, calls in science, and convinces the judgment of the candid. In this phase, all who are free from the control of the different doctors above referred to, seek for causes, trace facts and phenomena to their true sources, and learn to use and produce them in accordance with nature and science. Much of our country is now in this condition of calm investigation; and my extensive travels enable me to assure the readers of the Age of Progress that there is far more mind and a vast deal more talent, attached to and engaged in and with the cause of spiritualism, now, than one or two years ago, even in places where there is no public excitement. The intelligence of our country, to which all phenomena and all discoveries must sooner or later be submitted, has gone out with this case, like a jury, having heard and discharged the witnesses and the pleas on both sides and all sides. The court room is quiet now; but the jury will soon return with a verdict that all must acquiesce in at last; and if some of the pleaders do not have to hide themselves from the effects of their ridiculous positions, it will be because they are already gone to the shades of public contempt for assumed knowledge and real ignorance.

Whilst spiritualism is in this phase, I often hear persons ask what good has this discovery done? of what use is it to man? It is hardly worth while to answer such questions, but for their effect on others than the enquirers. Such persons as would neglect or destroy this discovery, on the pretext that it was worthless, would, in carrying out their theory in the affairs of life, cut down and pluck up the fruit trees when in blossom, because they had no fruit and were useless; they would destroy the models of inventors and send them to an asylum for wasting time and money in useless productions; they would shut up a Fulton and burn up his boat, or send a mob to destroy a simple machine constructed by or through JOHN M. SPEAR; or if a little more savage, might put to death the children as fast as born, as worthless, useless and expensive encumbrances of life. Many read and laughed at FRANKLIN's kite performances and the philosophy that directed and explained them. To them they were worthless; for they could not see minds harness up the lightnings to transport messages from place to place, which could not wait for the more tardy conveyances of steam or horse power. The experiments, investigations, theory and philosophy connected with spiritualism, will soon enable us to understand and direct this movement to its third or practical phase. Thousands of minds in both spheres of life, are looking and steadily laboring to this end; and it is sure to come, making a greater revolution among men than the use of steam or electricity has, overturning and undermining many of the oppressive institutions of civilization, and ending in a common church and universal brotherhood of the race, and of both spheres of life, the earthly and the spiritual. Children seeing the young apples and the plums, are very impatient to have them get ripe; and nervous and restless persons, seeing, or feeling, the slow approach of a new era for man—society are restless and impatient: "all dreamers toss and sigh"—but both must wait the slow but sure development and unfolding of the season, aiding and cultivating to the extent of the ability of each, with patience. This is the best and all we can do. Prayers or curses will neither aid nor retard the work. Actions and uses only will tell in this cause of progress, for man. The buds lead to blossoms, and the

blossoms to fruit, in spiritualism as legitimately as in the fruit trees; and, "in its destined season, the fable on the true makes way."

I have stood on the tower of observation and watched this movement from its germ; and I have no fear of failure or shadow of doubt as to its results. I see it passing its stages, accomplishing its work, casting off its fancies and fanatisms, childish folly and superstition, as the race has in its progress, and going fast to its manhood and usefulness, when men will, under its influence, take down their steeples, rationalize their religion, systematize their commerce, harmonize their discords, individualize their sovereignty, self-ownership and control, and soon grow into a brotherhood of life, recognizing the common Fatherhood of God.

WARREN CHASE.

ALBION, Mich. May 4, 1855.

## "The Healing of the Nations."

This work which has been looked for with much interest, has made its appearance before the public. It is a large octavo volume, pp 537, and is well printed, on good paper.

The first seventy pages are occupied by an introduction, from the pen of N. P. TALLMADGE, Ex U. S. Senator and Governor of Wisconsin, detailing his experience in the investigation of the spiritual phenomena; giving his sentiments in relation to the spiritual philosophy, &c. The last ninety pages contain a variety of appendices, all pertaining to the general subject of spiritual intercourse.

The body of the work purports to come from elevated spirits, through the mediumship of a mechanic, whose name is CHARLES LAYTON, and whose scholastic acquirements are said to be too limited to admit of the least suspicion that he had anything more than a mechanical agency in the production of the book. The style of the spiritual writing strikes us as that of ancient, oriental dialects. It is laconic and sentences, presenting to the reader more of a concatenation of Solomonian aphorisms, than a continuous essay on a single subject. It elaborates no system of philosophy, nor attempts to unfold any undiscovered law of nature or principle of science. Its ethical and spiritual teachings are of a pure and exalted character; and such is its simplicity that it is readily comprehensible to all classes of readers. On the whole, it is a good and an offensive book, and one which can be read with profit by all who wish to be made wiser and better. We shall be mistaken if it do not meet with a favorable reception and ready sale.

The work can be had at the establishment of "The Society for the diffusion of spiritual knowledge," 553 Broadway N. Y.

HAWKS has it for sale, at his literary depot, in the post office building.

## An important thought.

Who is there that does not do things in secret, that they would not have their best and purest friends to know on any consideration? Who is there that does not indulge in conversations and acts of immorality, with intimate associates, that they would not almost as soon be strangled for, in secret, as to have them proclaimed upon the house top? Though the first query may be answered: "There are some," and the second may be answered:—"There are many," we are fearful that the number, in either case, comparatively considered, would be found lamentably small. The word of eternal truth, communicated to us by spirits, teaches us that those whom we have loved above all others, on account of near relationship, kindly sympathies and moral purity, and who have merely thrown off their visible garments of flesh, are ever near us, acting as our guardian spirits, constantly endeavoring to impress us with pure thoughts, and to influence us to act wisely, morally and justly; and that they see all our acts, hear all our conversations and read all our thoughts! O, that the world of mankind could be made sensible of this important truth! What a different world would we have if this faith could be established in the great mass of human mind.

## Warned in a Dream.

We learn from the Hartford Times that Mr. Orson Woodford, of West Avon, dreamed on three consecutive nights that he was seriously injured by using a horse-power saw. On the morning of the 24th ult., he remarked to his wife on rising, "I had the same ugly dream last night." In the course of the day, while engaged in using that same saw, a crooked stick was caught in such a manner that the rapid motion was suddenly arrested; the saw with the shaft was torn from its fastenings, and came in contact with Mr. W.'s right arm, which was nearly torn from his body at the elbow. Twelve hours after the accident Mr. W.'s spirit relinquished its hold on the body. He leaves a wife and two children.

We incline to the opinion that this prophetic dream was directly inspired by the presence and influence of some guardian Spirit; but had the warning prevented the actual occurrence, by rendering Mr. Woodford sufficiently cautious, this very case might have been cited to prove that such warnings are all fortuitous and meaningless.—Spiritual Telegraph.

The Maine Liquor law went into effect in Delaware on the 3d inst.

ATTENTION to the wants and wishes of those around us, even in matters of small importance, but of frequent occurrence, gives the greatest charm to social intercourse.

He who becomes a student of nature finds himself bending over a fountain which deepens beneath his gaze.—Harris.

BROAD DISTINCTIONS AND NARROW DIFFERENCES.—The New Orleans Crescent of a late date states that Silva Gay returned home from church on Sunday evening in a state of religious frenzy, and while pronouncing the words: "Oh, Lord, take me! take me!" she fell down and instantly expired. Had that poor woman died in a similar manner after visiting a spiritual circle, we should have been told that Spiritualism deranges the mind, and that its tendencies are dangerous and fatal. But no one informs that religion is not a good thing, that going to church leads to insanity, or that it is dangerous to pray to the Lord. The coroners jury, in the case of Silva Gay, said nothing about religious excitement, but very considerably reported: "Death from apoplexy."—Spiritual Telegraph.

## MARRIED.

In this city, on Saturday, the 6th inst., by Rev. O. HAMMOND, Mr. ORRIN ABBOTT and Mrs. CAROLINE JONES, both of Buffalo.

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Cherries,	"	18 1/2 @ 25
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Corn,	per bush.	95 @ 1.00
Flax seed,	"	1.00 @ 1.25
Clover,	"	3.50 @ 4.00
Timothy,	"	3.50 @ 4.00
Oats,	"	50 @ 50
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I. G. ATWOOD, 25 tf

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TODAY OF ADVANCEMENT.—For one square of sixteen lines, one insertion \$1. For each additional insertion, 25 cents. For one year, \$10.

The lectures delivered by Rev. C. HAMMOND, in Conference Hall, last Sabbath, were highly satisfactory to his audience.

## Harmonical Association.

A conference meeting will be held, at Conference Hall, on Sunday morning next, commencing at 10 o'clock.

In the afternoon we are to have a lecture on the spiritual philosophy, by M. F. MARSHALL, M. D., of this city. Exercises commencing at three o'clock.

Circle meeting in the evening at 7 o'clock.  
W. G. OLIVER, Pres't.

The following is the fourth lecture of the series, given through Mr. HAMMOND, as we have before noticed, by letters appearing on a burnished plate, and dissolving as soon as they were read. Of this lecture, Mr. HAMMOND observes:

The following Lecture was given to a circle in Rochester, N. Y., Nov. 11th, 1853, which was about ten days previous to any news of war between the Turks and Russians, and when the secular press generally conceded that the Eastern difficulties would be adjusted by negotiation. Nothing could have surprised the circle more than the announcement, that hostilities had actually commenced. I was interrupted in the narrative by Mrs. Draper, who observed: "Well, then, they are really got to fighting over there?" To which I was made to say: "Yes." The entire lines of the contending armies were apparently not more than half a mile distant from me, and I saw the Russians give way before the Turks. The vision answers to an actual engagement, which took place on that day near "Kalefat."

## WAR AND THE CROSS.

"Patient perseverance in the right will conduct pilgrims to the goal of wisdom. Strive not against thy brother, lest he meet thee with opposition. Invite with love thy enemy, and let affection's sweet influence attract the ignorant from the path of folly. Gentle as the evening dew, let words of sympathy and acts of kindness descend to strengthen the perishing flower. Mildly entreat the prodigal to come to the feast of love and wisdom. Say to the afflicted: Be of good cheer, for the opening heavens give promise of good things. Despair not the careworn and down-trodden of earth, for they are your brothers and sisters. Make to all who are needy garments of righteousness, and as ye have all freely received, so freely give.

Truth is a garment, protecting minds from the chills of doubt and fear. Immortality is indestructibility; it is ever enduring. No change of seasons, no heat or cold, no rain or sunshine, no time or distance, can destroy its immutability. Neither power nor weakness, ignorance nor wisdom, love nor hate, wealth nor poverty, can dissolve the immortality of man into nothing. The human spirit is like a gem; untarnished, it shines bright; besmeared, its loveliness is hidden. The external is what men and women see, and the colorings which have been given to it often lead the beholder to consider it valueless. Could man but see the interior worth of the spirit, however dark may be the external surface of this priceless gem, he would certainly form conclusions quite different from those entertained by the superficial observer.

The wonderful phenomena of human existence must outweigh all the partial conceptions which man has formed, extending, as it does, far, infinitely far, beyond all arithmetical calculation, into the unexplored immensity of eternity. No finite imagination can possibly reach the sublime wonders which progressive development will comprehend.

But highways and byways are not all equally smooth, nor do they all directly conduct the pilgrim to the same goal. Roads the most trodden are not unfrequently the most muddy and disagreeable. Paths the least pursued are not so often obstructed with the inconveniences. This you may consider as a representation of the different paths pursued by men and women. To obtain wisdom, the multitude go in the broadway where obstructions and confusion mingle to procrastinate their advancement. The few take the air line track to the temple of the free. Thus it will not always be. No age or nation has ever yet seen the light of the sun more free, more pure, more hopeful than at present.

Pilgrims, cast your doubts behind; flee from the gloom of unbelief; trust in the arm that is competent to save. Bolder achievements than earth has yet realized, brighter displays of angelic wisdom than mortals have yet conceived, greater convulsions than man has yet witnessed, will assuredly be made manifest; and men and women shall welcome the day, radiant with the smiles of an eternal morning.

Do you hear that thunder of cannon, from over the wide waters? Do you see the fire and smoke rising up from the great caldron of oppression, folly, and sin? Do you see the long lines of battle, and the enraged fury of discordant battalions—the serf with the standard of the church, and the Turk with the Koran and seven heavens, grappling with each other in horrible din and combat? Is that progression? It is not, but it is a rough path to it, because it will smelt the iron bands of tyranny, and exhaust the fires of ambition by which those bands have been forged and welded. "Through

this dark night of pagan idolatry and wretchedness, must Europe pass, ere the sun shall rise to radiate the hills and valleys and streams, now overshadowed with the darkness of ignorance and crime.

The earth has its fires and its breathpipes. Were it not that these breathpipes serve in the capacity of ventilators, upheavals of mountains might displace the valleys, and render fruitless the blooming vineyards of human industry and care, sweeping millions of the human race at once into another sphere of life.

So Europe rests upon a sea of fire, and that fire is the ambition of despots. This fire must necessarily have ventilators—breathpipes—otherwise general ruin would be the result. In a stagnant condition these fires mature, and, by a natural law they must have vent. And thus it occurs, that a crisis has come in which the fires meet, and meeting burst, explode, and the explosion slays its thousands. The dead are buried, the living mourn. For what? For the want of that which they have not yet obtained—wisdom; first to rule self; second, to receive wisdom to communicate to others, that others may rule themselves; and so on, until each individual among the nations shall rule himself or herself by a knowledge of the relation which each bears to the other; and also the knowledge that as one member, in this relation, suffers, so all the other members must suffer with it; and thus knowing that an injury inflicted upon another is inflicted upon the actor. And when these things shall be understood and known, war, oppression, wrong and crime, will be no more; because man will not knowingly injure himself, unless there is a prospect of securing some desirable result thereby. But war, wrong, crime, never did and never will, secure any result that is desirable to the intelligent mind; yet they are evils that exist, and will exist, until man shall know his neighbor as his brother, and understand that the least injury inflicted upon him reverts back to himself through the medium of a sympathetic chain that links together the whole brotherhood of man.

Now, come home! What remains to be done? Here, permit me to tell you, that which other generations have not sought to do, or, seeking, have not done.

There is a cross.\* Take it up, for it is your own. And what doth that cross teach you? To do unto others as ye would have others do unto you. Take it up! It will not be burdensome; it is not grievous to be borne. Take it up, for it is the banner of heaven. It waves gracefully in the sunlight of love. On it are no emblems of revenge, no emblems of marshalled, hostile forces, but peace on earth and good will to men. Take it up, and follow the high and holy angel who brought it down to man—so high, so pure, so God-like, that it is no idolatry to worship him; for a greater than he, who gave good gifts unto men, had not yet entered into the minds of earth's inhabitants, and no heart hath yet comprehended a greater than he. Take it up; lay it to thy heart, and let thy heart speak in acts and words the language of the cross. Take it up, for it is the standard that leads to peace and heaven. Take it up, and wherever you go, let those who see thy banner, feel thy sympathy and love, that they may be inspired to "go and do likewise." Take it up, and the world's tongue of folly may scorn, but the scorn cannot injure the bearer of the banner. Take it up, and Spiritualism will be something more than a name; Christianity something more than a form; religion something more than a slaughter-house of ambitious despots, and spirit-communications something more than what hath been hitherto revealed. Take it up, lay it down never—no, never, while the sun rules the day, or the stars glitter in heaven. Take it up, for in taking it up, you are taken up with it, and will be carried by its attractive power to the high spheres of purity, whence this great principle emanated. Thus endeth the fourth lesson.

\*Here the form of a gold cross was distinctly seen by the medium.

Lecture No. 12.—By Edgar C. Dayton.  
THROUGH MISS BROOKS, MEDIUM.

## THE STYLE OF SPIRITUAL COMMUNICATIONS.

A sound intuitive and enlightened intellect, will, whether human or immortal, communicate its convictions of truth upon all subjects, whether the present style of communication or form of belief do or do not correspond with the style of communication and forms of belief which characterized its former expressions of thought, whether in the body or out. A spirit may communicate his solemn convictions to day, while, on the morrow, he may find that he has erred in his conclusions, and if he is a spirit of purity and truth, he will rectify his mistake; while, at the same time, the human mind will exclaim: "Why, you told me differently yesterday, and I believe you to be an impostor." What effect would this have upon the free and noble mind? It would slay that feeble mind and seek to find one who could say, with all things in creation, that every hour brings some new change in the development of nature, and hence mind changes from the unrefined thought to day, to incalculable the refined to-morrow. Change brings you from childhood's happy hour to manhood. Change carries you from life and health, to the couch of pain, and carries your outward elements of life and beauty to the grave, while your soul is ever changing in its onward flight to God and heaven.

Then if a mind teaches one belief to day, must he, a century hence, still use the same style of teachings; or shall the style change with the belief? If an immortal spirit taught you to-day, that there was no God, but that, the laws of their existence were invisible and mysterious, and in ages to come should have

progressed from this doctrine and should tell you there was a God, and that His laws and principles of life were clear and unchanging, would you deny that it was the same individual mind, because the style of communicating may be widely different? It is not the style of writing, by which you are enabled to recognize the identity of the purporting spirit, but by the substance given in the message. Because the noble JOHN WESLEY was the founder and propagator of Methodism, now that he has found a home above, shall he, to prove his identity, still teach what he taught in the form, when he has discovered that he has incited many erroneous ideas? Shall the mighty intellect of BENJAMIN FRANKLIN, still traverse on, tracing out the cause and effects of the electrical combinations, which produce the lightning and thunder, heard and seen by the physical senses and when he communicates, teach you the same he taught on earth, and still retain his ancient style of speaking or writing, to prove to you that it is he? Supposing such a mind should teach you the simple law to love and be kind to one another, would you reject the teachings, because he did not tell you of the stars, of the lightning and of the electrical properties? An intellect like BENJAMIN FRANKLIN's is not recognized by the style or form of teaching, but by the substance and truth therein contained. JOHN WESLEY and BENJAMIN FRANKLIN are recognized by the purity and strength of their productions; not by the style. They come not to men to clothe their messages in lofty words or to spice them with Latin or French sentences or expressions; but they do come to give the truth in its native and crude form, as they gather it from the universe of their God. And it is by the purity and power of its production by which any mind can be identified. Powerful intellects can produce profound truths; and they can also speak the simple truths found in surrounding nature. Change is constantly going on through all the various departments of nature, and also in the mental construction. A man may believe a thing to-day, and to-morrow disbelieve the same thing. Man is continually changing, and with him changes his mind or belief, according to his progressive refinement. In consequence of this, he cannot always retain the same style of expression; for as mind changes, so does the mode of communicating change.

To some there are truths that stagger the comprehension, because the magnitude and importance of those truths surpass the mind in strength. Change follows man from his birth to the grave; and spirits come to lay a foundation of liberty and justice, that each mind may grasp what is truly his own, as he changes from one belief, or stage of development, to another. To-day man, by the force and power of his genius, has rendered it necessary to display the entire amount of his physical and mental strength, in his discoveries, while the morrow may find his spirit gone to the realms of the just and righteous. Then shall this mind come back to you and still exercise his whole powers of mind and exhaust the properties of his outer construction, in proving to you his identity? Perhaps that mind, when disrobed of material knowledge, possesses not a higher order of spiritual wisdom, and has yet the primary lessons of celestial life to learn. If so, then his teachings to you, though true, will be full of childish simplicity. But if a high spiritually developed mind enters the spirit world, then the teachings of that mind will show forth the solidities of philosophical knowledge, as well as the simpler acquirements of superior wisdom. Again I say, a spirit is not recognized by its style of writing or communicating; but the identity of any spirit is only known by the strength and purity of its productions.

Man springs into life by the physiological laws of construction; and every advance towards his eternal existence but increases the power and speed of the intellect. Man requires society, and he must have such society as his nature demands; and by associating and conversing, he develops in himself the faculties of affection and wisdom. This demand of companionship is a characteristic of all things. No flower or shrub exists without possessing the properties necessary to germinate its like. Each day nourishes a thousand forms of creation, bringing into life a thousand germinations of its kind. So like seeks like and develops the same. When the combined propensities of selfish hearts come together, they lay the foundation of tyranny among all beliefs, and stand in the way of true freedom; and when liberty leaps these foul barriers, it is again turned aside by the mighty tide of oppression. Men stand ready to criticize the simple message of a true and fervent soul, if it is not arrayed in literary expressions; and this is an arbitrary power, its effect upon many minds being most prejudicial. The prayer of liberty cannot ascend to a superior power untainted, for men, enough of them, stand ready to pollute it with their poisonous influence. Yet we find civilization to be continually springing into existence; and we wait with cheering hope to see the divine capacities of man to shadow forth the intuitive and conceptive beauties and wisdoms of his mind. The philosophy and simpler knowledge given to man, are not demerits, but are they the productions of diseased imaginations; but they come from minds who once made your world resound with the effects of their long labor and profound discoveries.

The soul can never be deprived of its eternal attributes; nor can any mind hush the interrogations constantly made in the silent chambers of every heart. It is true, men may trifle and criticize spiritual productions; but if truth is the substance of their message, men may cry fallacy and deception, but they cannot even touch the basis of truth with their evil passions; for as God is eternal, so is truth. Search your

souls. First criticize your own faults, ere you deem yourself competent to benefit your brother by reminding him of his faults. In the higher spheres of existence, the law "know thyself" must be learned ere the mind is rendered capable of appreciating its spirit companion. Every human heart has its sensibilities, and why is it that the human mind cannot contribute to the enjoyments of others, instead of striving to wound their feelings by unnecessary remarks or criticism? Man must awake from his dark abiding place and receive the evidence of immortality, before he can, when summoned to the universe beyond, know himself or his friendly associates.

In extreme haste,  
E. C. DAYTON.

## A Communication from Fanny Wright.

The following came to us through the hands of a female friend, who tells us, in a private note, that it was communicated through a lady medium, in Syracuse, who was an intimate personal friend of the communicating spirit, when she inhabited the physical form. FANNY, as is well known to the reading public, believed nothing of the philosophy of spiritual existence, after this life. But, although she makes no mention of this circumstance, she preaches the doctrine of immortal life and endless progression, as one who has passed from the darkness of mundane error, into the broad day-light of celestial truth.

Fully aware of the subject which now engages your attention, and which you are preparing yourself to defend, I submit a few reflections, with the assurance that they may not altogether prove uninteresting to you, while, at the same time, it will yield much gratification to myself; and should I suggest any ideas that may throw more light on your enquiring minds, with you, also, I shall be a gainer; for whatever can pass through a spiritual agency to you mortals on earth, is elevating both to the spirit that communicates, and to the one that receives.

But are you aware, my friends, of the task you have undertaken, and what a depth of moral courage may be wanting in order that you may be enabled to stem the mighty torrent of opposing elements which are ever thrown in the way of reform, and which few, comparatively speaking, have courage to resist? I tell you, my friends, for the right ones who have preceded you, in carrying on the war of justice, in opposition to that of slavery or oppression, in any form, can testify to what I say. True, the influence of those noble minds, and their labors, have caused a change which must inevitably have its weight, and is destined, eventually, to strike at the root of miscreed opinions, many of which have stood since the world came into being.

When some of your friends, whose spirits are now in another sphere of existence, were laboring for the elevation of their fellow mortals, at a time when they were subjected to persecutions and persecutions, they were supported amid the shafts of contention and opposition, and refusing to compromise integrity for baseness, either in word, thought or action, not a few have been driven from society as outcasts of the human race, and undeserving of the sympathy of their fellow beings. Such has been the fortune meted out to reformers in every age of the world. Insufferable persecutions and tortures ever have marked their path, often resulting in the extinction of mortal breath. But, my friends, let none of these things move you; there is a power which I have found of a truth to be far beyond what the strength of men can conceive, and which is all sufficient for your greatest need in times when discouragement may prevail and despondency may come over your minds, almost like an impenetrable veil, and which may, for a season, threaten to obscure your spiritual vision. Yet be of good courage; take heart and be firm; adhere steadily to the one great and mighty object to whose cause you have dedicated your best and most earnest energies, and then, my friends, you will find your support; you will be lifted as it were, from filthiness and obscurities, which at present bedevil the vision. You will have power given you to see and to feel, and to realize that all is working together for good. You will find before you a field of operation which will repay you for all the labor you may bestow upon it. This enterprise, although as yet in its infancy, is destined to hold that mighty lever of universal emancipation which is to bring peace and happiness to mankind.

Education of the masses is to be one great instrument in the disenfranchisement of millions who are at the present time in the most abject and benighted condition. Every operation which is now afoot, and the revolutions which are already convulsing the world, each and all are insensibly throwing their strength into the scale of justice. In the present condition of men, it seems as if war and desolation are inevitable, and that one portion of the race is destined, for a season, to subvert another; but, in the event, the most powerful oppression which has hitherto governed by selfishness and misrule, must yield, be subjugated and made to submit to the stern fiat, which yields no more to Kings than to their subjects. But you, who are apart from this mortal strife, and are called upon to do a different work, which brings not with it the implements of death and destruction, bear awhile, though your duties may bring you in conflict with some of the most cherished usages of society.

In matters of religion, I would drop a few hints. Be not over zealous to make proselytes to your own peculiar views, but rather set an example of purity of mind and manner toward all with whom you are brought in contact. Give yourself no concern about these, or those particular tenets, pursuing ever the right as it so appears to you individually. Continue to mark out your own path, and keep in it, so long as it does not lead you greatly astray. I use the term greatly, because all are liable to mistaken ideas at times, but which can be remedied, and will be by the true seeker, whenever the truth is shown to him. These small discrepancies in matters of theology, should be no cause of dispute, for wrangling will only serve to alienate your minds and engender bitter feelings towards each other. Such precepts as you receive from your guardian spirits, may be freely opened and discussed at your social sittings, when each may endeavor to be profited, and the spiritual communications will come the more readily, as the way is made more easy to make themselves known. Choose but the right, and it matters not whether you be Jew or Gentile, whether you are required as a Prophet to read the Koran and pay your devotions in a mosque whose dome is surmounted by lofty minarets, or whether you prostrate yourself as a devotee before the shrine of the Virgin, and kneel before the sainted images, or bow before the cross, the symbol of the Christian faith. These things will be of small value; they will, indeed, avail nothing when the summons arrives that bids you exchange your present condition for a mightier, a purer, and a far more exalted state of existence. My mind is attracted towards your prostrate brother, who is near his departure to the world of spirits; a brother indeed, in every sense of the word, with a heart and hand ever open to the call of charity. He has proved himself a benefactor to his kind; and, as such, he will meet his reward. Patient in suffering, and true to every relation in life, which dignifies the name of humanity, he is a specimen of goodness, such as is rarely to be met; yet many there are who would even detract from these his blessed attributes, had they power; for bigotry and intolerance go hand in hand in the work which would accomplish the downfall of those not of their faith. The change which this individual is, ere long, to undergo will scarce be perceptible to himself; only a removal from time to eternity, and passing as through a dark passage into the never ending light of day, where no blindness will cloud his sight, but, bright and happy, he will be surrounded by kindred immortal beings. How he will rejoice that he is free from all these shackles which bound him to mortality, and that he can soar unfettered to the glorious regions of immortality. Numberless spirits will be ready to greet him, and offer their welcome. The prospect to him, will be enchanting, every thing conspiring to make it so. I am bidden to say to you, that immortality is allotted to the human race; it is a part of the divine essence which proceeds from the great Originator of light and vitality. It continues after the mortal career is ended, and is of never ending duration, which knows no time nor space; and were human beings permitted to view its beauties and its attendant happiness, how would the dread of dissolution be dissipated. Not one far would attend the parting moments of a dying man, for he would know that he is to be received by kindred spirits of another condition—not always elevated as he is, but it is not all who pass away in an elevated condition; such will find, that, to progress, they must place themselves under the guidance of higher and more exalted spirits.

I have a few words to you through whom I communicate—you as an individual, and from whom much shall be required. Be prompt, I beseech you, to obey the promptings of your guardians. Be convinced fully and fervently that God is your Master, and to obey His dictates, should be your first, your greatest care. Your friend in spirit and truth,  
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F. W. DUNSMITH.

April 1854.

\*STEPHEN SMITH of Syracuse, who was blind for some time before passing from the body.

The following was written by the hand of a medium, at a late circle meeting of the Harmonical Society.

Many bright spirits are hovering over you, each anxious to communicate with earth friends. Each congratulates you on your search for truth. You cannot appreciate your privileges too highly. A day has dawned upon earth, bringing to light such truths as will prepare her sons and daughters to enter upon a spirit life, qualified for pure and holy communion. We would admonish you to improve your time, as it is rapidly flying, and is too short to do the great work required of you. Therefore be diligent.

To the ladies of these circles I would say, particularly, "go! go forth and do good. Go to the sick and the afflicted and relieve their distresses and speak words of consolation to their troubled souls. Search out the lost—lost to virtue and moral good. They need to be found. Let your sympathies awake for the degraded of your own sex. Reach forth the hand of mercy, and let words of love and gentleness be spoken in their ears; and if there yet lives one spark of goodness in their bosoms (for there undoubtedly does) you will reach their innermost soul, and corresponding sympathies will surely be aroused in their hearts, and good will be the result.

The following poetic effusion was written by the same hand which wrote the above. It was by the same spirit, we think its genius is much better adapted to prose than poetry.

Voices from the Spirit Land.  
We come to you from the realms of day,  
Beyond the sight of mortal eyes,

To call your mind fr  
And point it upwa

As once in childhood's  
We played and joined in  
So now let us harmoniously  
Search out those truths that to us  
Avert.

I will teach Truth as it is—What is God.

That principle of life and love, is  
That permeates our earth and seas,  
That fills all space, beneath, above,  
Is our infinite Deity.

So taught the gentle Lamb of God,  
When wisdom opened his mouth to preach,  
Proclaiming Truth in every word,  
As God the Father bade him teach.

My Father and myself are one,  
I live in Him and He in me;  
And we in you, together joined,  
Remain as one, in all, you see.

If one, then why should any boast,  
And say, "I'm better far than thou?"  
Since all our life flows from one source,  
As sap doth flow from root to bough.

What though some branches, lifted high,  
Should look on those below with scorn,  
And call them useless where they lie,  
Each having virtues like their own.

The bough, and twig, and leaf and flower,  
Each spreads itself to Nature's light,  
And seeks for life and health and power,  
Progressing ever in its flight.

To reach perfection's ultimate,  
And carry out the grand design  
Of the Great God, who did create  
Such laws as doth them all sustain.

Shall man the image of his God  
Refuse his Maker to obey,  
And seek to shed his brothers blood  
For such offence as every day?

Might call upon himself rebuke?  
For he that harbors in his soul,  
Revenge and malice, and untruth,  
And to his brother says "thou foul,"

Shall be consumed with fires of hell.  
Wherein the living worm ne'er dies,  
But in the tortured soul must dwell.  
No cooling drop to stop their cries.

I will explain the nature of these torments  
at some future time.  
B.

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